Millennial Star

The Cardston Temple

No. 26, Vol. 101 Thursday, June 27, 1940

POETRY

THE LAMP OF LIFE.

There's a breathless hush in the close tonight;
  Ten to make and the match to win.
A bumping pitch, and a blinding light;
  An hour to play, and the last man in.
It's not for the sake of a ribboned coat,
  Or the selfish hope of a season's fame;
But his captain's hand on his shoulder smote
  "PLAY UP! PLAY UP! AND PLAY THE GAME."

The sand of the desert is sodden red,
  Red with the wreck of a square that broke;
The gatlin's jammed, the colonel's dead,
  The regiment's blind with dust and smoke.
The river of death has brimmed its banks,
  And England's far, and honour her name;
But the voice of a schoolboy rallies the ranks
  "PLAY UP! PLAY UP! AND PLAY THE GAME."

This is the word that year by year,
  While in each world a school is set;
That every one of her sons must hear,
  And none that hear it dare forget.
This they all with a joyful mind,
  Bare through life like a torch in flame;
Falling, fling to the host behind,
  "PLAY UP! PLAY UP! AND PLAY THE GAME."

—Sir Henry Newbolt

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And all things whatsoever ye shall ask in prayer, believing, ye shall receive.—Matthew 21: 22

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THIS WEEK'S COVER

"THE earth will be smitten with a curse unless there is a welding link of some kind or other . . . and behold what is that subject? It is the baptism for the dead. For we without them cannot be made perfect; neither them without us be made perfect." (Doctrine and Covenants 128: 17) Thus the reason for temples, such as this, the Cardston Temple, Canada. See page 477.

Prayer

By Elder Richard R. Lyman
(Of the Council of the Twelve)

Richard R. Lyman

SEEK ye the Lord while he may be found; call ye upon him while he is near. (Isaiah 55: 6)

Jesus Himself says:

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. (Matt. 7: 7-8)

Our forefathers went to the country of America in search of religious tolerance, and real liberty.

Franklin once said:

I have lived a long, long time, and the longer I live the more convincing proofs I see of this fundamental truth, that God governs in the affairs of men.

He approached the unselfishness of the divine when in his prayerful appeal he said:

For my friends, and for their prosperity, and for the fewness of my enemies, Father, I thank thee.

Lincoln, during those days in which his country was torn with war, set apart the 30th of April, 1863, as a day of fasting and a day of prayer, and as he did so he said:

We have received the choicest blessings of heaven; we have been preserved in peace and prosperity these many years; we have grown in numbers, strength, wealth and power as no other nation has ever grown. But,

he added:

The great difficulty with our nation is, we have forgotten God.

I am wondering if that condition prevails today.

He says further:

And we have vainly imagined in the deceitfulness of our hearts that this unusual outstanding success that has come to our country has been due to some superior wisdom or virtue of our own.

I am just wondering if we the people of the world have forgotten our powerful Friend.

AN APPEAL FOR FAMILY PRAYERS

I am wondering in how many of our homes we fail to participate in family prayers,—in how many of our homes we do not express our gratitude and thankfulness for the food we have to eat. And fearing that perhaps we too may also be forgetting our Father in heaven, that powerful Friend that gave support to our forefathers, that powerful Friend who can always hear and who led our fathers in their matchless march across the desert and directed them in their struggles to establish in the tops of these mighty mountains the "mountain of the Lord's House,"—I say it is because I fear that we may be

forgetting this our powerful Friend that I am making this appeal to you, the people of the Church generally, to participate in family prayers. And I appeal not only for participation in family prayers, but for participation in secret prayers, and for participation in that sacred hour of worship known as our sacrament meetings. On these occasions it seems to me there is perhaps an opportunity to come into a closer communion with our Heavenly Father than at any other time.

If we assemble in our sacrament meetings and there with eyes closed, heads bowed and hearts filled with a prayerful spirit, we appeal humbly and earnestly to our Heavenly Father for our shortcomings to be overlooked, for our sins to be forgiven; if there we appeal for strength and power to carry out our renewed resolutions, then we shall have awakened in our souls that faith which is the grain of mustard seed which makes nothing impossible.

Prayer, whether in the family, in secret, or as a part of our sacrament or other religious service, is something more than words; it is a condition of the soul. It is an expression of affection for fellowmen; it is a something that emphasizes that great principle, "Thou shalt love thy neighbour as thyself." The Saviour reached perfection in unselfishness when upon the cross He prayed, "Father, forgive them, for they know not what they do."

If it was necessary for the Saviour to offer His prayers daily, if it was necessary for Him, being divine, to appeal with such earnestness and such regularity to our Heavenly Father, if it was necessary for the Prophet Joseph Smith to make prayerful appeals so frequently and so earnestly to our Heavenly Father, how much more is it necessary for us to do this!

JOSEPH SMITH'S PRAYER IN LIBERTY JAIL

President Grant read this morning a part of Section 121 of the Doctrine and Covenants. To give you some idea of the earnestness with which the Prophet made his appeals I am going to read the first part of the same Section 121—a prayer of the Prophet:

> O God, where art thou? . . . How long shalt thy hand be stayed, and thine eye, yea thy pure eye, behold from the heavens the wrongs of thy people and of thy servants, and thine ear be penetrated with their cries?
>
> Yea, O Lord, how long shall they suffer these wrongs and unlawful oppressions, before thine heart shall be softened toward them, and thy bowels be moved with compassion toward them?
>
> O Lord God Almighty, maker of heaven, earth, and seas, and of all things that in them are, . . . stretch forth thy powerful hand; let thine eye pierce, . . . let thy hiding place no longer be covered; let thine ear be inclined; let thine heart be softened, and thy bowels moved with compassion toward us. . . .
>
> Remember thy suffering saints, O our God; and thy servants will rejoice in thy name forever.

No revelation was ever thrust upon the Prophet. These came only as a result of solemn, earnest, prayerful appeals for help and guidance. He says the Lord responded to his supplications. Revelations were received in answer to the Prophet's supplications and inquiries. Words to this effect are found in the preliminary statements in the Doctrine and Covenants to

practically all the revelations which were given to the Prophet. Only faith and faithfulness and earnest, devoted appeals brought the light and guidance and inspiration of heaven in the form of revelations.

I repeat, if it was necessary for the Saviour Himself and for the Prophet to make these earnest and frequent appeals to our Heavenly Father, how much more is it necessary for us to do so?

QUOTATIONS FROM A YOUNG MAN'S LETTER

To give you something of the spirit of one of our Latter-day Saint homes, here is a quotation from a young man reared in one of our Latter-day Saint families. I wonder if he describes the condition that prevails in our homes today:

> Daily, we had our family prayers. In father's absence mother was in charge, and she would either lead in prayer or call on one of us children to do so. However, when father was present he always did the praying, and what beautiful, what wonderful prayers they were! It seemed to me that he always talked to Divinity in the same familiar manner and matter-of-fact way as if he were conversing with a friendly comrade who sat before him as he kneeled. In my later years as I have been cognizant of the hatred, the strife, the bitter jealousy and turmoil in the hearts of men, the desire or willingness of many to take unfair advantage of their neighbours, and the absence of the spirit of brotherly love and kindly charity in so many places in the world, I have many times thought that if every home in the land could hear such prayers daily by the head of the family as my parents used to utter in great humility and earnest sincerity and in kindly confidence and cordial good will, expressing genuine devotion and brotherly anxiety for the welfare of mankind, then the reign of love and peace and good will upon the earth, the great difficulties between man and man, and nation and nation, would quickly vanish and the threatening clouds of war and trouble would disappear. (Dr. M. C. Merrill)

ADMONITION TO SEEK THE LORD

I will conclude as I began, with the words of Isaiah:

> Seek ye the Lord while he may be found; call ye upon him while he is near.

And those impressive words of the Saviour also:

> Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

May we be faithful; may we be devoted to our Heavenly Father; may we remember our daily prayers, and our secret prayers; may we join in the prayers offered in our places of worship, that the work of the Lord may go on with more rapidity and speed. And I humbly pray that our appeals may be made in faith believing, that our prayers may ascend to the throne of grace, that they, united with the prayerful appeals of all good people, may help to bring that peace on earth and good will to men which is to follow conversion to the Gospel of Jesus Christ.

★

No answer comes to those that pray
And idly stand,
And wait for stones to roll away
At God's command;
He will not break the binding cords
Upon us laid,
If we depend on pleasing words,
And will not aid.

★

The "Millennial Star"

DESPITE war and all its attendant adversities, the "Millennial Star" still makes its regular appearance in Great Britain, as it has done for one hundred years this month.

The remarkable record of this oldest existing Church publication is a tribute to all who have contributed to its successful persistency from the beginning. Many of the greatest minds and pens of the Church have been identified with it. It has recorded tragedy and success, persecution and vindication, slander and praise, mobbings and achievements, deeds of darkness and glorious revelations from the Almighty.

Changes of style, content, and format may be observed from time to time, but its mission among the people whom it serves has never slackened. May the "Millennial Star," and the faithful members of the Church among whom it is a weekly messenger, see longer life and brighter days, and glorious things to come.

—ELDER RICHARD L. EVANS
(From the Improvement Era
May, 1940)

"So, carry on, "Millennial Star,"
With foresight and with vision,
And help to spread the news afar
To aid the British Mission."

Added Upon

A STORY

By Nephi Anderson

PART SECOND—SECTION XI. (Continued)

"IN the great spirit world, Christ, when He was put to death went and preached to the spirits in prison—those who were disobedient in the days of Noah and were destroyed in the flood; and no doubt the saving power of Christ has been proclaimed in that spirit world ever since. Among those who hear, many will believe. They have faith, they repent of their sins, but they cannot be baptized in water for the remission of their sins."

"No; of course not."

"And yet Christ definitely said that unless a man is born again of water and of the spirit he cannot enter into the kingdom of God. What is to be done?"

The listener, leaning over the table, merely shook his head.

"Paul speaks in I Corinthians 15: 29 of some who were baptized for the dead—and that is a correct principle. The living may be baptized for the dead, so that those who have left this world may receive the gospel in the spirit world and have the birth of the water done for them vicariously by someone in the flesh."

"This is strange doctrine."

"Temples are used for these baptisms. The Latter-day Saints are busy tracing back as far as possible their lines of ancestry, and then they are going into their temples—for they have already seven of them—and are doing this work for their dead. In this way is being fulfilled Malachi's prediction that Elijah the Prophet should come before the great and dreadful day of the Lord, 'and He shall turn the heart of the fathers to the children, and the heart of the children to their fathers,' lest the Lord come and smite the earth with a curse. You will find this in the last chapter of the Old Testament."

The lamp burned late into the night.

SECTION XII

"Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."—Luke 14: 33

"I cannot understand him," Frue Bogstad was saying. "His actions are so strange."

"It's simply wicked of him," added Froken Selma Bogstad.

"He is bringing the whole family into disrepute."

The mother did not reply, but turned her face thoughtfully away from the angry daughter.

"The boy is completely carried away with his American religion," continued the girl, pacing nervously back and forth in

the room. "Pastor Tonset called to see him the other day, and you ought to have heard them! The pastor, as our friend, came to advise him; but do you think Henrik would take any advice? Why, he even argued with the pastor, saying that he could prove the truth of this religion from the Scriptures."

"Has he talked to you about it?"

"Yes; and he wanted me to accompany him to Osterhausgaden where these people hold meetings. I told him definitely and forcibly that I didn't want him to mention religion to me."

"He seems to be in such deep earnest."

"And that's the pity of it. It does no good to talk to him. He takes it for granted that he should be persecuted. I believe he is ready to give up everything for this creed that has him in its grasp."

A violent ringing of the bell brought Selma to the door. It was Henrik.

"Young man," she said, "we have been talking about you."

"About my wickedness, I suppose."

"About your foolishness. It isn't very pleasant for us—what you're doing."

"What am I doing? That which is unkind to you, mother?" He placed his arms lovingly around her shoulders, but she sat without replying, her face in her handkerchief. He turned to Selma.

"What have I done?" he asked. "Do I drink? Do I gamble? Do I steal? Do I lie? Do I profane? Do I treat any of you unkindly? Am I disrespectful to my mother or my sister?"

"You associate with a people known everywhere as the scum of the earth," snapped the sister, as she stood in front of him. "You are disgracing us—the whole Bogstad family—you—but what's the use of talking to you."

"Not a bit of use that way, dear sister. You accuse, but never bring proof. You would rather believe uninformed people than me. You accept hearsay, but will not listen to the truth I wish to tell you. I have asked you to point out some of the bad things taught by the Latter-day Saints, but so far you have never tried. I have invited you to go with me—"

"Do you think I would thus disgrace myself to appear in their meetings!"

"You will not even read a simple tract; you close your eyes and ears. You push God from you when you say that He does not reveal Himself any more; and so does Pastor Tonset and all his followers. Because I am willing to receive light, even though it comes from a 'sect everywhere spoken against,' I am a bad man. I tell you, my sister, and also you, my mother, I may be looked upon as a disgrace to the Bogstad family, but the time will come when you and all that family will thank the Lord that one member of the family heard the truth, and had courage enough to accept it!"

Selma walked to the door, and now passed out without reply-

(Continued on page 474)

THURSDAY, JUNE 27, 1940

EDITORIAL

From the "Millennial Star," November 15th, 1848:

Loss Of Life By War

IT is estimated that thirty thousand millions of human beings have perished to satisfy the insatiable maw of war. . . .

Grecian wars sacrificed fifteen millions; and those of the twelve Caesars, thirty millions; those of the Crusades, forty millions; those of the Saracens and Turks, sixty millions each; those of the Tartars, eighty millions! If we add to the above the unnumbered millions of the ancient nations of America, who fell in battle, the bloody catalogue will be swelled to nearly double the foregoing estimate. Two of the most numerous and powerful nations of the earth were blotted *en masse* from the page of existence by war. The history of Ancient America, first published in the year 1830, shows that the same spirit of bloody ambition universally swayed its terrific sceptre over both hemispheres of our globe. War, that fatal curse of fallen beings, has not yet ended its ravages. Not many years hence it will break forth with redoubled fury, spreading desolation and ruin among all nations. The United States, now a flourishing and great nation, shall feel its direful ravages. The North and South shall unsheath the glittering sword, and in the heat of their anger rush headlong into the opening vortex that has swallowed up nations and generations. While the nations of the Old World will catch the fatal spirit and drench the soil of Europe with the blood of millions, Asia shall rise up and go forth to the valley of slaughter, where many nations and kings shall perish in one day. War, dreadful war, awaits all nations! Zion alone shall escape! There in her peaceful habitations shall the righteous dwell! War shall not disturb her quiet resting places.—ORSON PRATT

From the "Millennial Star," November 14th, 1918:

A New Era Dawning

THE readers of the "Star" will, we feel sure, rejoice at the present prospect of an early peace. They will feel that God in His mercy, has heard the prayers of His children, and that the time of tribulation through which the world has passed, has, according to His promise, been cut short for the sake of the elect. . . .

It will take the world a long time to recover from the wounds inflicted. A great many of those who have lost their dear ones on the battlefields will carry their grief with them to their graves, unable to find comfort, or to forget. It will take time to make good the enormous economic losses that have been sustained by the nations, in spite of the fortunes made by many individuals. For generations to come, the burdens will rest heavily upon the shoulders of citizens everywhere. But the moral effects of the long conflict will be far more reaching still, and most difficult to overcome.

All students of present conditions are agreed that we are standing at the threshold of a new era. The world will not, they feel convinced, be the same after this awful cataclysm, as it was before. But while we are all agreed upon this, the opinions or speculations, on the nature of the change that is to come are many. . . .

Some hold that there will be very little religion in the new era. They think that the most important questions will be political and social, turning upon national subjects. They expect that the problems presented in the relations between labour and capital especially will come to the front and obscure the teachings of the churches, relating to both doctrines and ethics. . . .

They think that the churches have lost the confidence of the children of men, and that the world will try to get along without such organisations, and be all the better for it.

Without entering upon a minute examination of these opinions and forecasts, we may say that the world after the war will be in need of the Gospel of Jesus Christ. . . . Satan is not yet "bound." He will still be in a position to deceive the children of men, and the probability is that he will redouble his efforts, as the time for his overthrow by the coming of the Lord approaches. . . . Yes, the conflict will continue between the Son of God and His adversary. . . .

Our Lord foresaw the calamities that were coming. He sent His prophets to warn the world of the wars, famine, and pestilence that were to come. He knew that new conditions would arise, such as no existing church or society had anticipated, and for which they had no adequate remedy. . . .

There is every prospect that the Gospel will be preached more extensively in the world during the new era than ever before. . . .

It behoves the Latter-day Saints, then, to read and understand the signs of the times, and be prepared for every missionary call that may come upon them. We have received the Gospel, in order to give it to the world freely, and thus to bring about the new conditions necessary for the coming of the Lord in glory.—Janne M. Sjodahl

ADDED UPON

(Continued from page 471)

ing. Henrik sat down by his mother, and the two continued to converse in low, quiet tones.

"You know, mother," Henrik was saying, "this restored gospel answers so many of life's perplexing questions. It is broad, full of common sense, and mercy. Father, as you well know, was not a religious man. When he died, Pastor Tonset gave it as his opinion that father was a lost soul—"

"Father was a good man."

"I know he was, mother; and to say that because he could not believe in the many inconsistencies taught as religious truth, he is everlastingly lost, doesn't appeal to me—never did. Father, as all of us, will continue to learn in the spirit world to which all must go; and when the time comes, he will, no doubt, see the truths of the gospel and accept them.

"Marie is here," announced Selma, from the door.

Henrik arose. "Where is she? I did not know she was in town."

"She is in the east room."

"Tell her to come in."

"She says she wants to see you alone."

"All right. Good night then, mother. Pleasant dreams to you."

Henrik found Marie sitting by the open window.

"This is a surprise," he said, "but I am *so* glad to see you. Did you have a pleasant time at Skarpen?"

There was no reply. The young woman still surveyed the garden and the darkening shadows on the lawn.

"What is the matter, little girl?" he asked.

"No," she replied, "I did not have a good time."

"I'm sorry. What was wrong?"

"You were not there—you were somewhere else, where your heart is more than with me—you were, no doubt, at Osterhausgaden." She hardened her tone as she proceeded.

"Oh, I'm not there all the time," he laughed.

"You think more of the people you meet there than you do of me, at any rate."

"What makes you think so?"

"You, and your actions. O, Henrik, could you but hear the talk—I hear it, and people look so strangely at me, and pity me . . . . . I can't stand it!"

There was a pause, which she at last broke by saying:

"I hear that you are actually going to join those horrid people—is that true?"

(To be continued)

The Word Of Wisdom

A MODERN INTERPRETATION

By John A. Widtsoe and Leah D. Widtsoe

INSTALMENT XVII—HEALTHFUL DRINKS (continued)

Milk and Egg Drinks. Milk and egg drinks are really foods and must be taken slowly and thoroughly mixed with saliva before swallowing. They are actually foods, nutritious and desirable for strength-giving or upbuilding purposes, but can hardly be classed as drinks, to meet the need of the body for liquids.

Herb Infusions. Infusions of herbs or herb teas are used in many countries in Europe. In France one may be served "infusion" of dried leaves of the verbena, mint and many herbs or the flowers of camomile, orange, or linden trees, much more frequently than the real China or India tea. A consequent improvement in health may definitely be noticed. They act as a tonic to the system and prove very beneficial. Every one remembers the hop tea, dandelion or camomile teas of grandmother's day which were given as the annual spring tonic. There are many times when warm (not too hot) herb drinks are indicated and desirable.

Ciders and Root Beers. Cider and home-made root beers may be harmless if taken when freshly made, but if allowed to ferment at all they contain alcohol (which gives the tang) and are just as harmful to the body as though they were not home-made. Every fermented drink contains alcohol and it has been definitely shown that any degree of alcohol is injurious to the brain and nerves as well as being forbidden by the "word and will of the Lord."

Many a confirmed drunkard and derelict traces his passion for the "deadly drink" to the so-called harmless root beers or hard ciders prepared by father and mother in his childhood's home. Since there are so many really harmless as well as delicious drinks, one wonders why otherwise good parents will put temptation in the way of themselves and loved ones. It may be true that a person doesn't get "dead" drunk on lightly fermented root beer or soft cider; but who knows when the taste for liquor which, a sleeping giant within, may be aroused. Besides, if son or daughter is given fermented root beer or cider by mother at home, why not take the "doctored" punch from sweetheart or friend at the party? The risk is so great that here the part of wisdom is to shun the very semblance of a taste for alcohol.

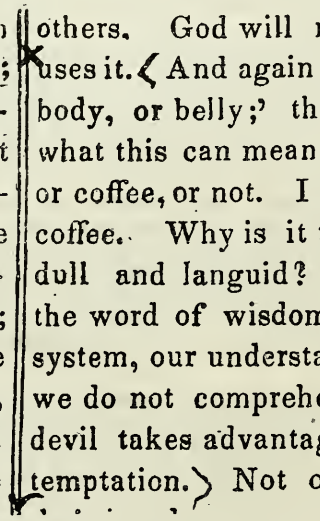
"Soda Pops." The occasional use of some artificially flavoured drink, made from carbonated water and syrups may not be harmful; but, certainly, one should not make a habit of taking such drinks. Too much carbonated water may become decidedly irritating to the delicate linings of the alimentary tract, and, with other unnatural food and drink may in time cause distress. Drink as well as food is best for man when made in nature's laboratory from fruit and vegetable juices, mixed with pure water.

Chemical Flavours and Colourings. A warning must be given against soft drinks, candies and all foods flavoured or coloured with chemical substances of unknown physiological properties. Such flavouring extracts or colourings should not be used unless it is definitely known that they are harmless. Since such chemical products are much cheaper, there is a temptation to use them in preference to the known natural flavourings and vegetable colourings. The long continued use of harmful ingredients, even in small doses, may become dangerous.

Before using "pops" and manufactured drinks, no matter how well advertised or recommended, if they are artificially coloured (or flavoured, and prepared synthetically, usually from coal-tar products) one should be certain that they are harmless. The delicate linings of stomach and alimentary tract are much too precious to be experimented with because questionable artificial flavours are cheaper. Certain it is that ulcers of the stomach, which often lead to cancer, are greatly on the increase, for which there must be some cause or causes.

Again one comes back to the advice given in the letter as by the spirit of the Word of Wisdom. Natural foods, as prepared by Mother Nature, are best for man and beast. Beware of all artificial synthetic food products or drinks made by men for commercial gain. It is wiser to spend a little more money for natural foods than to spend it to cure or alleviate a diseased body.

Neither man's food nor his drink should be monotonous and of this there is no need, for nature has been lavish in her bestowal of health-giving delights.



others. God will not prosper the man who uses it. And again 'hot drinks are not for the body, or belly;' there are many who wonder what this can mean; whether it refers to tea, or coffee, or not. I say it does refer to tea, and coffee. Why is it that we are frequently so dull and languid? it is because we break the word of wisdom, disease preys upon our system, our understandings are darkened, and we do not comprehend the things of God; the devil takes advantage of us, and we fall into temptation. Not only are they injurious in

Definition of "Hot Drinks" by the Patriarch, Hyrum Smith
Photograph from "Times and Seasons," June 1, 1842, in which is printed a discourse by Hyrum Smith on the Word of Wisdom.

(To be continued)

Temple Consciousness For The Dead

FROM THE IMPROVEMENT ERA

By Professor N. L. Nelson

(Continued from previous issue)

Question 3 (continued)

CONSEQUENTLY, if we ask who are finally to be the links of gold binding together the eternal structure of the exalted, the answer is that they may come from anywhere in the vast domain of the free. Our Father is no respector of persons, and therefore any descendant of Adam who without faltering climbs the divine stairway (whose every lift is vision, whose every tread is achievement) may win a place among our Father's lieutenants and captains of righteousness.

The leaden links evidently stand for souls lazy, heedless, and given to vice; men and women who drifted during their probation on earth; who, instead of rowing upward toward the source of the river of life, were content to float downward on the barges of ease, lust, and self-indulgence, until they reached the stagnant and bitter tide-water of futility, boredom, satiety, and disgust; in other words, hell. If God's mercy succeeds during the ages in turning them heavenward as far as a telestial glory—and so He has promised—it is very probable that their inbred inertia and love of ease will get them no farther. They make their own barrier to further progress. It is hardly thinkable that eternal justice would need to build against their further progress a spiritual Chinese wall. Read what is said of this glory farthest removed from the throne of God. (Doctrine and Covenants 76: 81-90)

The same general principles hold as to the links of brass. Read Sections 76 and 88 for the final status of all three glories. The terrestrial group of arrested spirits is made up of "honourable men of the earth . . . who received not the testimony of Jesus in the flesh, but afterwards received it . . . who were blinded by the craftiness of men . . . and who are not valiant in the testimony of Jesus; wherefore **they obtain not the crown over the kingdom of our God.**

Evidently those spirits are of the intellectual type, whose faith is formed and fostered by the hammer and tongs of reason, rather than through the inflowing of the truths of the universe. Hence, the brass links representing their places in the Adamic blood line are not likely to be changed to gold, and consequently will not be retained as part of the celestial chain. In other words, souls who stop climbing the ladder in the terrestrial world also erect their own barrier to the highest status of eternal progress; and what would this barrier probably be but inability to reach up to a testimony; inability to be "born of the spirit"?

It remains then to consider that precious part of Adam's posterity who attain to a celestial glory.

They are they into whose hands the Father has given all things . . . who have received of his fullness, and of his glory, and are priests of the

Most High, after the order of Melchizedek, which was after the order of Enoch, which was after the order of the Only Begotten Son. Wherefore, as it is written, they are gods, even the sons of God—wherefore all things are theirs, whether life or death, or things present, or things to come, all are theirs, and they are Christ's, and Christ's is God's. (Doctrine and Covenants 76: 55-59)

Then follows this significant sentence: **"And they shall overcome all things."** Any man or woman who fails to do that will probably not be links in the golden chains of Adam's posterity. "And he makes them equal in power and in might, and in dominion." (Verse 95.) If that be so, then the measure of their "overcoming," while it may be longer of accomplishment, must be in the end equal to that of the Saviour Himself.

Question 4: TEMPLES NECESSARY TO A CELESTIAL GLORY

Here, then, we have the reason for building and maintaining temples on the earth-plane; viz., for the proper endowment of souls with those keys and powers of the Priesthood, which, if unfalteringly lived up to, will enable them to overcome all things and so win perfection. Where else than in temples could such powers be conferred?

This question provokes thought. As already suggested, so far as faith, the primal condition of progress, is concerned, temples might not be needed. So also of repentance: it would still remain the second condition to ultimate harmony with the universe, even had the Lord not said, "Except ye repent, ye shall all likewise perish." Indeed, this judgment is true, not because Jesus proclaimed it, but Jesus proclaimed it because it is true. And so also as to the need of a "covenant" between the perfected Free Agent, our Father, and another equally free, but yet imperfect, agent, viz., any one of His children, in order to win a celestial glory. This, too, is a cosmic truth and therefore a truth above and beyond the limitations of a temple, as is also a fourth inevitable condition, viz., that no covenant can be made without a token.

But the next step, viz., that this token must be immersion in water and consequently performable only on the earth-plane and in a consecrated place—that surely is a truth only by decree; in other words, an administrative truth; for we cannot suppose God so limited by His own handiwork that He could not choose a token applicable there in the spirit world, and so obviate the necessity of this vicarious return of spirits thousands of years advanced from things earthly.

Why, then, did our Father make such a decree? Wherein is divine wisdom manifest in decreeing this apparently backward step in the achievement of salvation and exaltation?

The very question suggests the answer. How else could the "hearts of the fathers be turned to the children and the hearts of the children to their fathers?" In other words, how else could the spirit of love and co-operation, necessary to the peace and harmony of heaven, be fostered and cemented at every golden link along the ten-thousand diverging lines of saved and exalted beings?

Another reason, perhaps not quite so cogent, but still vital, lies in the fact that in probably no other form of witness than

baptism can be found a token so worthy of the "covenant-above-all-covenants," viz., "Father, thy will, not mine, be done."

A third reason appeals rather to feeling, and is not without a touch of mystery. Consider first that a substantial part of every saved and exalted being was taken on during mortality. It might be called the dust of the earth transmuted into the glorious substance of the spirit. Does it not therefore seem fitting that an earthly element, water, should be chosen as the sign for forgiveness between the divine Forgiver and the hosts of the forgiven? If so, then the temple looms up again as a means especially of that salvation which is not to be stayed short of exaltation.

Question 5: TEMPLE ORDINANCES LIMITED TO HEIRS OF CELESTIAL GLORY

What I mean by that last phrase is that temple ordinances, baptism, marriage, sealings, ordinances, and so on—are primarily, perhaps exclusively, for the heirs of a celestial glory. Jesus repeated to Joseph Smith what He said to Nicodemus, "Except a man be born of water and of the spirit he cannot enter the Kingdom of Heaven"; but He added the qualifying phrase, **"where my Father and I am."** (Doctrine and Covenants 84: 74)

If my interpretation is right, then the magnitude of temple work is brought well within the human vision of possibility: for the inhabitants of the two lower glories, for whom temple ministrations would be meaningless, are by comparison declared to be as numerous as the stars of heaven or the sands of the sea. In other words, they are the vast majority of Adam's posterity, beings who, though they have learned to "bow the knee" to divine authority, will nevertheless stand in need of ministration and guidance from above for all future time. This evidently is the ultimate meaning of "Many are called but few are chosen." These are they who are even now missionaries under the dispensation of Elijah, and are already at work in the spirit world; and their ministry will continue as long as eternal spirits in lower kingdoms shall need government to insure order and peace.

Question 6: NATURE OF THE "CURSE" SHOULD THE GOSPEL PLAN FAIL

We have only to think of the unutterable chaos and confusion in which the resurrected world would fall without the supervision of these celestial ministrants—without the saving grace and healing power of Elijah's mission—to realize the nature of the "curse" that would then blight this emerging planet for all future time, for what curse can be thought of as more terrible than that of anarchy spread over the whole face of one of God's creations? Is not this the very essence of hell?

Picture, then, the spiritual counterpart of that desolation and you will understand the import of the Angel Moroni's words: "If it were not so"—that is, if Elijah's mission should fail, if men utterly refused that higher spiritual sun—then the

whole earth would be utterly wasted at His coming.

Such a state would be hell, and it could blight the earth only as a result of man's free agency used negatively. But our faith clings to the brighter picture, a resurrected and glorified earth, overspread with heaven, equally and even more truly the affirmative result of man's free agency.

★

Liverpool District Conference

THE Conference of the Liverpool District was held in the Chapel of the Burnley Branch on Sunday, June 16th. Acting Mission President Andre K. Anastasiou and Sister Marie W. Anastasiou were in attendance.

President Anastasiou conducted a Branch Presidents' meeting in the morning commencing at 11.00 a.m. at which much valuable material was presented by him and important instructions given.

At the session held at 2.30 p.m. the authorities were presented for the sustaining vote of those present and Brother D. R. Willis was released from the position of District President with his Counsellors. Brother P. L. Cookman was sustained in this position with Brother Clifford Hartley as Second Counsellor. The speakers at this session were Brother Clifford Hartley, who expressed his readiness and willingness to serve in his office, Brother Robert Pickles (Nelson Branch President), Sister M. W. Anastasiou, Brother W. S. Webster (Wigan Branch President) and President A. K. Anastasiou. President Anastasiou conducted a meeting of the Priesthood following this session, and Sister Anastasiou conducted a meeting of the Relief Society.

At the evening session the speakers were President P. L. Cookman, Brother John E. Owens (Burnley Branch President), Sister M. W. Anastasiou, and President A. K. Anastasiou was the concluding speaker. He discussed the theme of the Conference, "The Second Coming of Christ," and exhorted the saints to live the Gospel fully, extending a promise to them that they were assured of coming forth in the morning of the first resurrection, and of personal exaltation, if they did so.

There were 71 present at the afternoon session and 88 at the evening session.

★

Sheffield District Conference Sheduled

SHEFFIELD District Conference will be held in the Sheffield Branch Chapel, situated at the corner of Lyons and Ellesmere Roads, Sheffield, on Sunday, June 30th. Sessions will be at 2.30 and 5.30 p.m. Mission Authorities will be in attendance.

From the Mission Field

DOINGS IN THE DISTRICTS

Liverpool

The Preston Branch held their Gold and Green Ball on Thursday, May 30th. There was a good attendance of members and friends present. Sister Monica Henley was chosen Queen of the Ball. Harry Gregson's band provided the music and refreshments were served during the evening.

★

PERSONAL

FARYAR-WATKINS — The wedding of Sister Olga Faryar of the London District to Lieutenant Thomas I. Watkins of Leeds and London Districts took place on Saturday, May 4th, at Ravenslea, Southwest London Chapel. President Andre K. Anastasiou performed the ceremony. It was followed by a reception given in the recreation rooms of the Chapel, at which there were some fifty guests.

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

★

Aberdeen:
Corn Exchange,
5, Hadden Street.

Accrington:
*L. D. S. Hall,
Over 9, Church St.

Airdrie:
†L. D. S. Hall,
40, Hallcraig Street.

Barnsley:
Arcade Buildings.

Batley:
*L. D. S. Hall,
Well Lane.

Belfast:
†Arcade Buildings,
122, Upper North St.

Birmingham:
L. D. S. Chapel,
23, Booth Street.
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook.

Blackburn:
L. D. S. Hall,
Saving Bank Chambers,
Lord Street, West.

Bradford:
L. D. S. Chapel,
Woodlands Street,
Off City Road.

Brighton:
50a, Compton Ave.

Bristol:
L. D. S. Hall, Zion Rd.,
off Clarence Road.

Burnley:
§L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.

Bury:
L. D. S. Chapel.
15, Broad Street,

Carlisle:
L. D. S. Hall,
Scotch Street.

Cheltenham-Stroud:
Theosophical Hall,
St. Margaret's Ter.,
Off North Place,
Cheltenham.

Clayton:
*Central Hall.

Derby:
Unity Hall.

Doncaster:
*L. D. S. Hall,
Trafford Street.

Dublin:
†L. D. S. Hall,
8 Merrion Row.

Eastwood:
Library, Church St.

Edinburgh:
Ruskin House.
15, Windsor Street.

Gainsborough:
L. D. S. Hall,
4B. Silver Street.

Gateshead:
Westfield Hall,
Westfield Terrace.

Glasgow:
South Side
Masonic Hall,
30, Abbotsford Pl.,C.5.

Gravesend:
1, Peacock Street.

Grimsby:
Thrift Hall.
Pasture Street.

Guisborough:
L.D.S. Hall,
Back of 13 Church St.

Halifax:
*L. D. S. Hall,
35, Brinton Terrace,
Off Hansen Lane.

Hucknall:
*Byron Buildings.

Hull:
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.

Hyde:
L. D. S. Hall,
29, Beeley Street.

Kidderminster:
L. D. S. Chapel,
Park Street.

Leeds:
*L. D. S. Hall,
5, King Charles St.

Leicester:
All Saints' Open,
Great Central Street.

Letchworth:
Vasanta Hall,
Gernon Walk.

Liverpool:
L. D. S. Chapel,
301, Edge Lane.

London:
L. D. S. Chapel,
59, Clissold Rd N.16.
Ravenslea Chapel,
149, Nightingale Lane
S.W.12.
57, King Alfred's Ave
Catford.
58, Wellesley Road,
Gunnersbury, W.4.

Loughborough:
Adult School.

Lowestoft:
L. D. S. Hall,
20, Clapham Road.

Luton:
Dallow Road Hall.
Corner of Dallow and
Naseby Roads.

Mansfield:
39a, Albert Street.

Manchester:
L. D. S. Hall,
88, Clarendon Road.
C. on M.

Merthyr Tydfil:
L. D. S. Chapel,
Penyard Road.

Middlesbrough:
L. D. S. Hall,
21, Bottomly Street,
Off Linthorpe Road.

Nelson:
*L. D. S. Hall,
10, Hibson Road.

Northampton:
*L. D. S. Chapel,
89, St. Michael's Road.

Nottingham:
L. D. S. Hall,
8, Southwell Road.

Norwich:
L. D. S. Chapel,
60, Park Lane.

Nuneaton:
Masonic Hall,
Newdegate Street.

Oldham:
L. D. S. Hall,
Neville Street.

Plymouth:
L. D. S. Hall,
114, Tavistock Road.
Park Street.

Pontllanfraith:
Enquire:
81, Brynteg Street

Preston, Lancs:
L. D. S. Hall,
44, Avenham St.
Off Fishergate.

Rawmarsh:
L. D. S. Hall,
Main Street.

Rochdale:
L. D. S. Chapel,
Lower Sheriff St.

Sheffield:
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.

Shildon:
*L. D. S. Hall,
100, Main Street.

South Shields:
L.D.S. Hall,
36, Fowler Street.

Staffordshire:
Washington Bldgs.,
Nr. L.M.S. Station,
Wolverhampton.

St. Albans:
49, Spencer Street.

Sunderland:
L. D. S. Chapel,
18, Tunstall Road.

Varteg:
Memorial Hall.

West Hartlepool.
L D. S. Chapel,
7, Osborne Road.

Wigan:
*L and Y Station.

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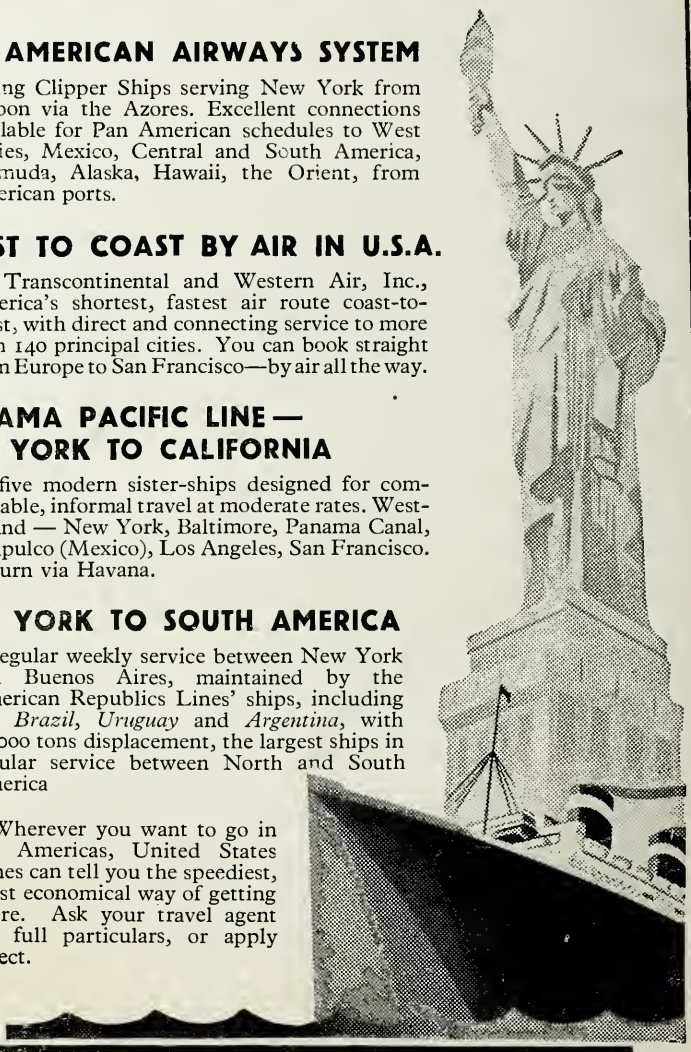

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